

MISSISSIPPI BAPTIST RECORD.

J. B. GAMBLE, Editor.
H. T. MARTIN, Proprietor.

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CLINTON, MISS.,
THURSDAY, JULY 26, 1877.

The Protracted Meeting Season.

We are not of those who have a prejudice against the time-honored custom of annual protracted meetings. We were raised up under this system, and we recall with pleasure the annual protracted meetings at Pleasant Ridge Church, Tippah county, Miss., where the people used to lay aside everything, and give days and weeks to the service of the Lord. Great good resulted. It was often the case of the tabernacles, when the tribes of Israel assembled for worship. Certainly it is proper for the people to give some days specially to the service of God, at least once a year. With country people, this is the time of the year when this can be most conveniently done. Many of our churches are holding protracted meetings now. Some have closed their meetings, and reported results to the public through the Record. But we have just fairly entered upon the season. Front week to week ministers will be going from church to church, constantly preaching the Word of God. As an army, we are now making an attack on the enemy of souls. No doubt, by the Divine blessing on the efforts of the people, many souls will be ransomed from the power of Satan, her cohorts to serve the living God. The time is deeply interesting to souls. AR over the country may be heard the cries of penitence, and the shouts of victory. At this interesting period, so full of grand issues, we wish to offer a few suggestions.

1. Let prayer be made by the saints everywhere, for the Divine blessing upon the efforts of God's people. We should make this a special season of prayer. Even if some of us are not engaged in meetings, let us try to be unusually devout, and engage with more than ordinary earnestness at the throne of Grace in behalf of our brethren who are laboring in the field. There is power in prayer, we cannot doubt it. Indeed, saints have won their victories mainly by their knees. Let us pray for a while, and then go on to our churches and all the people. There is great power in united prayer; will not all our readers unite daily for this chiefest of blessings? As we write, a gentle, refreshing rain falls upon the earth, making it fruitful and causing vegetation to flourish. Oh! that the showers of Grace may fall upon the people in all our borders.

2. In our zeal let us be careful to keep within Scripture methods. "Salvation is of the Lord." Only God's Holy Spirit can quicken sinners, convert their souls, and bring them into the Ark of safety. True, we have something to do. We must preach the Word of Truth, praying, exhorting and privately instructing; but we can do no more. God must put forth His saving power, and will be faithful. Wait on the Lord in His appointed way; but in no case should we presume to manipulate people into a profession of religion. Real conversion by the Grace of God is an unspeakable blessing to a soul, but a profession without this is an unspeakable injury inflicted on the poor, deluded sinner. If our efforts seem to fail, let us make this the cause of more earnest prayer, and greater zeal in preaching, but never should we be tempted into making an extra effort to produce an excitement. With what solemnity and carefulness should pastors and churches deal with the souls of men.

3. Many will openly profess conversion, and will very properly apply for membership in the churches. Here again, we should be very careful, and deal honestly with those who look to us to guide them.

Generally, we think it advisable for the pastor or some discreet brother or brethren to talk privately, before hand, with those who are expected to be candidates for church membership. In religion, no step should be taken without a full understanding of the nature of it, and what it involves. It is no light thing to openly put on Christ by baptism. And church-membership brings one under very weighty obligations, the nature of which, every one should understand before taking the important step. Just here is the place to save trouble in the future. We would advise public lectures by the pastors previously to opening the door of the church, on the obligations and duties of church-members, and also upon the evidences of conversion.

Those whose conversion is doubtful should be advised to wait, and seek from God satisfactory evidences of a change, before joining the church. Above all things, let not the love of numbers induce any church to take in the immoral and unchristian.

4. Due care should be taken at once for the future we are of young converts.

Inculcate at the start the ideas of usefulness, personal usefulness. Look well to the nourishment of the babes in Christ, and call to service in their behalf the fathers and mothers in Israel. Where are they, the saintly, the tender-hearted, sympathetic old brethren and sisters, who will keep a loving eye on the young converts in the churches, and guide their inexperienced feet along the ways of holiness? Let them be called into this needed and blessed service—nursing Christ's babes. Then our recruits must be trained to usefulness, trained to work, to give, to sacrifice. Taken at the start their warm hearts will readily receive instruction, and their willing hands will take hold of the work.

5. Inevitably, people of any intelligence will read and not the Bible only. The question is, what shall our young converts read? They will become, by a law of nature, interested in what they read about. What shall they read? Or in what ought we to interest those who have enlisted or will enlist in the army of God? Shall it be the fashions and follies of life? If so, induce them to read some one of the trashy publications with which the country is flooded. Shall it be politics? Or shall they be interested in the doctrine of Christ, Sunday-school, missions, Christian education, church work, and whatever concerns the cause of Christ in the world? Then induce each one to take and read a good sound religious newspaper. This, next to the Bible, will keep them alive to all their duties, and cultivate in them a generous Christian spirit.

The Discussion.

Next week we begin our discussion with the Record. A press of business has made it impossible for us to give attention to the subject sooner. Even now we find ourselves much pressed with work, while the Proprietor is away in the interest of the College and assisting in protracted meetings. Some people, no doubt, will find it hard to think of Bro. Martin as anything but a Professor in our College and an agent in its behalf. He is now a licentiate preacher and is preaching almost constantly. This takes him away from home, but we rejoice that he can go and preach Christ, even if we have to do more work in the office. We say these things to let our brethren know that we are very busy, and may, during the discussion, not have time to write more than a few lines.

We enter this discussion with hope of doing good. The question is practical, and our brethren ought to give it a calm consideration. We know that there are good brethren in Mississippi who do not agree with us in this matter. Well, they are brethren, nevertheless, and beloved in the Lord. We have no patience with that spirit which would read a brother out of the denomination, because he does not hold with most of us on this point.

We ask the brethren of both sides to watch the discussion, and when it is over, to point out any defects in our arguments. We do not pretend to anything like great ability in discussion, but as the Lord helps us we will set forth the truth in this matter.

Corrections.

On the first page the sub-head of the sermon should read "Cast out Idleness," instead of *Life*. We discovered the mistake too late to correct it.

Last week several mistakes occurred in the first piece on first page, "Trinitarian in Conversation." We cannot mention all, but at the close the quotation marks were wrongly placed, which made the writer sign himself as public property. The quotation marks have embraced all but the signature. We beg pardon. We never saw the use of that passage which requires us to forgive seventy times seven times as we do now. Our correspondents will please, for mercy's sake, bear it in mind.

In the Report of the Louisiana Convention in last week's Record signed "B.," a mistake occurred through which only two names, brethren Hackett and Tucker, are given as contributors from Louisiana. Bro. B. and others will please pardon this. It may be seen in another place in the same issue that brethren Courtney, Everett and Bussey are also contributors. With these and others to write in the interest of the Cause in Louisiana, we hope to make the Record interesting to our brethren and sisters over the River.

The twenty-sixth annual report of the Board of Trustees of Mississippi College, with an agenda neatly printed by Charles Winkley, printer, Jackson, Miss., has been received.

This report sets forth the history, present condition, and future wants of the College. It will interest all the friends of the institution. The report has been printed by the Board for gratuitous distribution, believing that it is only necessary for the people to know the merits of the College to insure an increase of patronage.

Any one wishing a copy will receive one by addressing President W. C. Webb, Clinton, Miss.

That Social Question.

Our Northern friends and brethren are constantly worried because, as they suppose, we do not treat Northern people who come South as we should. It is a pity that this matter cannot be settled satisfactorily once for all. With a view to assisting our brethren to a proper understanding of the situation, we submit the following:

1. Northern men, traveling or settling in the South must not expect to lionize them. What great thing have they done for us that we should kill the fatted calf whenever one of them comes about? In what respect are they superior to other men? Englishmen, Frenchmen, Irishmen, and men of all nations come and go among us without any particular notice. Nor do they expect or desire it. Virginians pass through Mississippi or settle in our bounds without a word. And so it is with citizens of other States [South]. Wherein is a citizen of Maine better than a citizen of Virginia? Let Northern men make up their minds to be as other men when they come South. It was right among a year or so ago to read the announcements of certain Northern men. They were going on tours of inspection, and would take such and such places *en route*. Well, that did very well, but were we called on to turn out and make demonstration?

2. In the South, as in all other countries, there are classes in society. When any one comes here to live he can choose what circle of society he will enter, and if he is morally and intellectually fitted for it, he can enter it and live in it.

No one in the South can consort with the rabble, and at the same time find a welcome in the first circle of society. But this is socially a free country. Every person, without the least hindrance, may choose his companions. A Northern man coming South may take up with negroes and the most profligate class of white people, if he chooses, but if he does, he must remain there. He cannot pass from the lower to the upper classes of society at his own sweet will. Is this a hardship? Is it not true everywhere? Can a man pass from the society of the Five Points in New York to Fifth Avenue at will? Hardly. We wish our Northern brethren and friends and enemies, too, could understand these things.

There is in the South, but for it all, there has been sufficient cause. The great majority of Northern men who have come South took up at once with our lower class and treated the better class as though they could not be trusted. We have simply left them to their own choice. And further, in making up the case, our Northern friends ought to remember that they have not sent us men whose moral character or social habits would justify our taking them into our families. Ever since the war the North has had its worst side turned toward us. The cab drivers and saloon keepers of New York, Boston, Chicago, etc., we deem unfit for our parlors, even if they keep no bad company in our midst.

But still further, men whose education and standing at home would have justified our receiving them on a footing of equality have by their conduct forfeited all claims to our social recognition. Of such are Ballou, Chamberlain, Wells, Ames, etc. The public plundering of these men and their misdeeds are as notorious as anything need be. How could we accord to such men any social standing in our midst without thereby condoning their offenses? Will New York entertain Tweed, Oakley Hall and their ring in her first circles? If so, woe to New York.

Once more. As a rule, Northern men coming among us have assumed the attitude of enemies, and not friends. Taking all these things into the account, it is not difficult to understand why things are just as they are. Men who plunder us, or uphold those who do, and slander us, and keep bad company, and are in many ways low and coarse, need not expect our social recognition. We are human, and we act just as our kind have always acted under similar circumstances. Besides, we have an immense interest at stake, one we dare not forfeit. Our very civilization is involved, and with it the destiny of our children and our children's children. We must require people to be worthy of our social recognition before we accord it.

But many Northern people in the South are received into our best circles. They are such as come among us for legitimate purposes—come to live with us and not on us. Being of Northern birth is no more a bar to social relations here than being of English, French or Irish birth. The rules of society are not very different in Dixie from what they are everywhere. They are such as are founded in nature and cannot be changed by the accommodations of Northern men, many of whom seem to expect to be treated like the worst of men and to be treated like the best.

What are still receiving money for sister Turner's meeting here?

Deacon J. G. Wootton.

This worthy brother fell asleep in Christ, April 26th. It was our privilege to be his pastor for several months, and to know something of his fervent zeal in the service of the Lord. He was a faithful man, and that is the best thing that can be said of any one. As a citizen, a Christian, a parent, husband, brother, friend, he was faithful, inflexibly faithful. We had many pleasant hours together around his fireside. On last meeting, as we prayed by his bedside, we enjoyed a tender season with him. Death to him was gain. We append the following:

RESOLUTIONS OF BETHEL CHURCH, LAUREL CO., MISS.
We, the committee appointed to prepare resolutions expressive of the feelings of this church, respecting the death of our beloved brother, James G. Wootton, would report the following:

Bro. Wootton was born in the State of Georgia, in the year 1818; was baptized in 1839, came to Lafayette county, Mississippi, in 1844, and was ordained a Deacon of Bethel Church 1847, in which he remained a faithful member and officer until his death, which took place April the 26th, 1877.

Bro. Wootton was a sound Baptist, a devoted Christian and an efficient officer of the church; a true friend, a good neighbor, a kind husband and a devoted father; he was faithful in all things, his pastor could rely on his counsel and support.

He has gone to his reward in the Better Land. Most, if not all of his children are professors of religion. He suffered over sixteen months with acute rheumatism, this suffering at times was very intense, but he bore his afflictions with patience.

But, alas! He is gone. We miss him, although we are resigned. Death, we doubt not, was gain to him, therefore,

Resolved, That while we mourn his loss as a Church, we cheerfully resign our brother into the hands of our Heavenly Father.

J. T. SHORT, Committee.
J. W. DAVIS.

Publications.

We have received catalogues of Meridian Female College, Baptist Female College, Pontotoc, Starkville Female Institute, Blue Mountain Female College, Mississippi College, Central Female Institute, Richmond College, Richmond, Va., Richmond Female Institute, Richmond, Va., Union Female College and University of Miss.

We have taken pleasure in looking over the catalogues, and would like to notice each one separately, but time forbids. We are especially glad to see that our own home schools are prospering, while we wish all prosperity to schools every where. It would be a surprise to many of our people to know what excellent female schools we have in our State, under the direction of our Baptist brethren, and generally the rates are very reasonable.

For catalogues send for: Mississippi College, Eld. W. S. Webb, Clinton, Miss.; Starkville Female Institute, Eld. T. G. Sellers, Starkville, Miss.; Meridian Female College, Eld. C. M. Gordon, Meridian, Miss.; Baptist Female College, Dr. Wm. L. Slack, Pontotoc, Miss.; Blue Mountain Female College, Lowrey and Berry, Ripley, Miss.; Central Female Institute, Eld. Walter Hillman, Clinton, Miss.; University of Mississippi, Prof. A. J. Quince, Oxford, Miss.; Richmond Female Institute, Prof. John Hart, Richmond, Va.

THIS AND THAT.

"I wish the Record God-speed!"—W. W. Coody.

"I am pleased with the Record!"—Margaret M. Whit.

Deacon Penn has begun a meeting at Mineola, Texas, with good prospects.

The graduates of Mercer University in all departments number thirty-two this year.

The Texas Baptist has attained a veritable circulation of 2,448, actual count. That insures prosperity.

Bro. Gressett, please send a specimen copy of the Southern Baptist to W. K. Briant, Paris, Miss. He requests it.

"Enclosed find fifty cents for sister Turner. May the Lord speed her prosperity."—Mrs. Nar. Morrison.

Brethren, write us, but compress all you can. Long manuscripts have to wait on shorter ones. Give us the essence of things.

"More than half the mistakes made in this office are caused by bad penmanship."—Central Baptist. The same is true in this office.

"An anti-choirist broke up the choir, and there was more quartette trio and solo singing than ever before."—S. in Southern Baptist.

"Dr. Anderson, of the Second Church, Chicago, recently baptized Bernhard Maimon, professor of Hebrew in the Baptist Theological Seminary."

"The trouble to-day is the enormous cost of education." Prof. Johnson says it is the want of educational spirit. We go between it and it both.

"I have been teaching now one week, and am pleased and find the neighborhood pleasant."—P. H. Eager, Grayson, Please send that document.

Bro. Lipsey will review his Irishman next week. By the way, this is an Irish controversy. The brethren must love each other for the sake of Erin.

"Dr. Wayland was never heartily in favor of theological seminaries."—G. W. Sampson. Whether they are Scriptural or desirable is still a question among Baptists.

"Dickinson is playin' 'skeer!'" Yes, but his nerves will be all right when the time comes, and hot or cold, the Herald will make the best defense of affiliation possible.

"No denomination in this country has so many educational institutions as Baptists have. The simple question is, are they worthy of their name and of their existence?"—G. W. Sampson.

The Southern Baptist enters its third volume with seventeen hundred subscribers. Every Mississippi Baptist should be gratified for such success attending so worthy an enterprise in our bounds.

"Dr. Wayland made Brown University and its swarms of educators, but he inaugurated the present system of scientific as distinct from scholastic education."—G. W. Sampson in Central Baptist.

"Please inform me what are the rates of postage on unsealed manuscripts for newspapers."—J. W. Lipsey. The same as for newspapers, or Postmaster decides, and we receive it on such rates constantly.

"What do you say for Bro. Miller, of Holly Springs, for General Superintendent of Public Schools in Mississippi?"—Wist. We say that there is not a man in Mississippi, in our judgment, who would make a better one.

"We know of but one Baptist paper published in St. Louis, or in Missouri, and that is our Flag."—Battle Flag. Where is the Central Baptist, brother Ray? It comes to us from St. Louis. There can be two birds in one pie.

"See our list of life subscribers as further evidence of prosperity in the work."—Texas Baptist. To our mind a long list of life subscribers is a misfortune to any paper. Some how the money will get away, and there is a life burden to carry.

The sisters of the Oxford Church have formed a missionary society, of which Mrs. Johnson is President, Mrs. Leavell Vice-President, Miss Kate Carothers Recording Secretary, and Mrs. Quince Corresponding Secretary.

Bro. Mayfield has bought out the interest of Bro. C. C. Pope in the Baptist Reflector and is now editor and proprietor. Bro. Pope is retained as associate editor. The Reflector is one of the best Baptist papers published.

A Campbellite wants to know what we meant by our reference, the "skinning" of the Campbellite last week. We meant to indicate our disapproval of such a style of controversy. We are not of that sect, but we highly respect many who are.

Bro. Hailley closed his meeting at Chapel Hill, Hinds county, last Saturday. The meeting was continued eight days, and resulted in the accession of thirteen members by baptism and three by letter. The church was much revived. Bro. H. D. White assisted in the meeting.

Dr. Saddlebags has returned from a tour, and will be heard from next week. Some think they know him and wink knowingly, but many do not know where to look for him. To the curious who are anxious to know where he resides, we say that the Doctor is of course a traveling man.

The Baptist Reflector advises our neighbor, the Southern Baptist, to study well Smith's Grammar, and the Southern Baptist goes back at the Reflector in a way that shows that a little of Smith or some one else might help the Reflector. We suggest that we had better let the grammar question alone.

Eld. E. W. Roach, of Virginia, is nearly eighty years old, has served one community forty-three years, "has never been roving, hunting better places," still serves four churches, rides four hundred miles a year, preaches two hundred sermons and baptizes as he goes, and is hoping to die in the harness.

From Louisiana.

Rev. M. T. Martin:—Yours of 14th inst. to hand. I had learned that the Record was adopted by our Convention, but not that I had been put in the list of "stated contributors." Having no "axes to grind," I cheerfully acquiesce in the action of the Convention, and will write when my engagements will permit. I hope our people will go to work and swell your Louisiana subscription list, so as to justify you in engaging a Louisiana editor. Let us work together to make the Record a grand success. Your brother in Christ.

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Way Notes.

For several weeks I have been promising myself that I would give the Record a few items of interest about our city. I hope yet to gather some facts and figures that will be readable. For the present I offer a few "way notes."

After a short stay here, I received a "furlough" from my church, that I might visit my home, from which I had been separated two years. My first night was spent in

SENATORIA.

a pretty and prosperous little town on the M. & T. R. R., about thirty-five miles from Memphis. Here I met my dear old friend and schoolmate, Rev. E. E. King, who is now pastor of the Baptist Church in that place and Hernando. I was rejoiced to find him as pleasantly situated, and doing such a good work. His congregations are large (the best in the place) and attentive, and his people are much attached to him as a preacher, as a pastor, and as a man. His chief fear is, that some other church will *beat* him away. Notwithstanding the fact that he was so pleasantly situated, and so well cared for, about two months ago, he became uncommonly restless, and a feeling of loneliness crept over him, and he became at last fully persuaded of the truth of that Scripture that saith, "it is not good for man to be alone," and now he has a charming companion to cheer his lonely hours, and help him in his arduous and responsible work. Happy man!

GREYNA.

where I met another friend and schoolmate, Rev. H. T. Haddock, pastor of the Baptist Church there. He is the same quiet, earnest, pious man I have ever known him to be.

Together we called to see Rev. J. G. Hall, the friend of my father in his early manhood. It was a peculiar pleasure to me to meet this aged man of God, and hear from his lips words of instruction and counsel.

I remember specially one remark he made: "It seems to me," said he, "that the ministry of to-day have not that holyunction, that peculiar spiritual power, that was the glory of the ministry in my early years."

If it is so, why is it? Who will explain? Bro. Hall still continues to preach, though he has lived out his life's score years and ten, and his head is now white with the frosts of many winters. Soon the race will be ended, the battle fought, the victory won. Soon the reaper will come and gather a sheaf ripe for the garner of heaven.

CLINTON.

the home of my childhood, and the scene of my college days. The place has improved greatly during the past two years. Clinton has for many years been an educational center, and hence an important place. It has become doubly so of late by its coming the home of our Record and its Editor. With such an editor as Bro. Gambrell, and such a proprietor as Prof. Martin and such true friends as Missions can be, the Record is a sure success. I suppose every reader of the Record has faith now in its success.

If it be true, then, let us prove our faith by our works. I was glad to find our college, my alma mater, moving steadily on in its career of usefulness. How many scores of young men have left her classic halls to be a power in this land! How many are now scattered over our own State and other states preaching the glorious Gospel of the blessed God!

Few colleges in the South are doing more good than Mississippi College. Oh, that some rich, generous Baptist would place it on a firm foundation.

BROOKHAVEN.

the present home of my father and mother. How refreshing to meet long absent loved ones! How few of us appropriate home till we have none. I had the pleasure of attending the closing exercises of Whitworth College, situated in this place, and I suppose the best Methodist school of the kind in the State. The session just ended was a very prosperous one, and two hundred and eighty pupils were in attendance. This school is worthy the patronage of every Methodist in the State, and of any others who choose to avail themselves of its advantages. I noticed the examinations were written and the papers put out for public inspection. The graduating class of the past session numbered more than twenty young ladies, all of whom were dressed in plain calico the day they read their graduating essays. The president, Mr. Johnson, is a capital teacher, a fine man, and one of the best managers I ever saw. I have never seen such a quiet, attentive audience at any school or college as I saw there. Brookhaven has been for many years a centre of Methodist influence. A few years ago a Baptist church was organized there, and though they have had much opposition and uphill work, they have gone on gradually growing and improving and strengthening, till now it bids fair to be the church of the place. Something over twenty have been added to the church during the past two months.

Much of the success of this church is due to Judge Chrisman, one of its

denons, and the prominent lawyer of that part of the State.

My "way notes" are ended, and I must close. May God bless and prosper the Record. All success to the Editor in the coming discussion.
JOHN H. EAGER.

Tobacco.

Bro. Gambrell:—I see from your issue of June 28th an article from Bro. Hewlett in which he deals summarily with tobacco-users. While I endorse him in the main, yet against some of his assertions, I enter my most solemn protest. The use of tobacco is certainly useless, expensive and sometimes hurtful; but to say that tobacco-users are such degraded specimens of humanity that they will not hesitate to render the house of God an unfit place for swine to dwell in, etc., is saying much more than I should like to be responsible for, and this he says without qualifying the expression so as to admit of the possibility of there being even one man in all creation who is not so dead to every sense of pride, dignity and Christian fidelity as to desert the house of God! Bro. H. is doubtless an older man than myself and a man of more extended observation, yet, in my limited observation, I have seen numbers of men who were slaves to tobacco who would not dare to take a chew of tobacco in church.

I will right here state that some of the noblest specimens of God's creation—aye, many of the most devotedly zealous, self-sacrificing Christians who have ever lived to adorn the church of the living God, and whose names today are inscribed in the Lamb's Book of Life, have been addicted to the use of tobacco. Are these "degraded specimens of humanity"? If so, where shall we go to find examples worthy of imitation? I admit that if the amount of money annually expended for the use of tobacco was applied to the dissemination of the Gospel and the distribution of religious literature, the grandest results would be produced; but the question arises: Do anti-tobaccoists give any more to the support of the Gospel than those who buy and use it? I say they do not; and I have noticed that the houses of anti-tobaccoists are as often empty, and I believe oftener, without the religious newspaper and other good literature as those who use it; and another thing I have noticed "under the sun," that when a man wants to take a religious paper, he can get the wherewithal, whether he be a tobacco user or not, and he is not inclined to do so, he can find a myriad of excuses.

The use of tobacco is simply the gratification of the cravings of the appetite, and while the appetite of one individual demands one thing, that of another demands another thing; thus we sometimes see persons who will go farther to eat a well prepared dinner than he would to hear the most learned and eloquent sermon ever delivered.

Another would sleep if the heavens were falling, another would drink if the lurid glare of God's eternal vengeance were flashing across the heavens, and so on. I cannot, therefore, see that the use of tobacco is intolerable or unendurable.

I would not, however, be understood as defending the use of tobacco, nor commending its use; but I am simply defending those who are habitual to its use and cannot refrain from it. One would naturally suppose the writer to be one of the fell victims to the use of tobacco, but such is not the case; I do not use it in any form.

W. W. COODY.

From Silver Creek, Mississippi.
SILVER CREEK, LAURENCE CO., MISS., July 20, 1877.

Dear Bro. Gambrell:—Up to this time, my vacation has been spent most pleasantly. A few days rest after Commencement exercises, and I was ready for the work I most love, that of preaching Jesus. After spending five days in a good meeting at home, the results of which I cannot speak, (since I left before the meeting closed,) I came to the neighborhood of Bethany Church. Here it is that Bro. Robertson has so long and faithfully served as pastor. I find him quite feeble, but able to rejoice at the reports that come to him daily since the meeting began at Bethany. The Lord has greatly blessed His people here. The church is revived, and many have already professed conversion. Twenty have been received for baptism. Among this number is an old gray-headed sinner—seventy-six years old. The congregations are large and very attentive; and besides several who have experienced a hope, many, very many, are anxiously converted.

Bro. Scarborough is pastor who has been assisted by Bro. A. Taylor, M. T. Martin and myself. Bro. Martin's earnestness is as manifest in the pulpit as in the lecture room, or agent's field. We expect a good time to day and do not know when the meeting will be discontinued. The Lord be praised for His goodness, and the showers of grace that He is pouring out upon His people here. We go from here to Hebron.

Yours in Christ,

L. H. ANDING.

Revival News.

On the first Sunday in the present month Rev. Benj. A. Crawford began a series of meetings with the Bogardus Church, which continued through the week, resulting thirty-four accessions, nearly all by baptism. Brother Crawford was assisted by several visiting brethren.

On the second Sunday I was with him at Smyrna, three miles east of Holmesville, in this county. The meeting lasted only five days, a deeper interest I never saw, but a combination of circumstances forced the meeting to a close on Wednesday, with only one accession. I enjoyed the hospitality of brother J. C. Thomas, Lem Bullock, Jas. W. Thomas, Jesse K. Brumfield and the kindly offices of Dr. J. M. Thorne and Harrison Brumfield. I enjoyed the meeting very much, as may whom I saw were my acquaintances of former years, and some my relatives. This is a good church with some sterling members.

I baptized one at Silver Creek Church on yesterday. Their annual meeting begins there at next meeting, fourth Sunday in August.

SCHEMIDT, July 23, 1877.

BLACK HAWK, July 23, 1877.

Bro. Gambrell:—The closing of a protracted meeting at Oak Church yesterday, during the meeting I saw thirty-three baptized, most of them were young men and ladies. Among them was one old gentleman, in his seventy-sixth year. He had been a Campbellite forty-three years. Then came five of the others Campbellites, and I think two Methodists. Five more were received, not yet baptized, one was restored, and five received by letter. The church was very much revived. Young brother Lawrence is his preacher, a worthy man. I believe he is twenty-one years old. He is a son of S. S. Lattimore, who occupied so prominent a position in the denomination in this State twenty-five or thirty years since. He is a young man of fine mind, zealous and energetic, and I doubt not will make an able and efficient minister.

HILARY TAYLOR.

Brother Martin has just returned from the field of our venerable brother, North Robertson. He reports that forty-five joined Bethany Church by experience, and three by letter. On Monday next, a meeting at Hebron by experience—the meeting is still in progress at that place. Brother R. W. Hall, Anding and A. Taylor are assisting Brother Scarborough. We expect a good report from them.

